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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

EDITORIAL

You recall the scene in the recently aired t.v. movie where the African child is choosing between brown dolls and white as she is being asked which doll is pretty, which is ugly; which is smart, which is dumb; etc? According to an article in the April 6 edition of the N.Y. AMSTERDAM NEWS, the same Dr. Kenneth Clark who conducted the actual experiment from which the scene in "Separate But Equal" was taken has joined with New York's United Federation of Teachers(UTF) to oppose the soon-to-be-opened Ujamaa Institute. The Institute has been established to serve the educational needs of African male students and will employ a curriculum emphasizing contributions of Africans in various fields of endeavor throughout history. The Institute is just one of several around the country that are aiming to address problems primarily affecting African male students.

Returning to "Separate But Equal," we know that things develop much more quickly in movies than they actually do in history; so the Kenneth Clark character in the film arriving almost immediately to the conclusion that the African children's low self-esteem, as exhibited by the doll experiment, was due to their being in segregated schools has to be looked upon with care. But however fast he came to that conclusion, he did come to it. And we know that eventually Clark, Thurgood Marshall, and the other folks involved in the fight against segregated schools prevailed, resulting in the U.S. Supreme Court decision in Brown vs. Board of Education.

But the question has to be asked: why did the NAACP team, with the input of Clark, not consider the possibility that something more crucial than school segregation was primarily responsible for the fact that African children were associating positive attributes with whiteness and negative attributes with themselves and others who looked like them? It is understandable that the NAACP, and African

people in this country generally, felt that the states and local school boards had no right to force racial segregation on African children. The policy was clearly racist and unjust. And, in view of the fact that the schools for African children were almost always inferior to the schools for Caucasian children, the policy was inequitable. Thus, the NAACP had a right and an obligation to challenge the system of separate and unequal schooling. But in choosing to fight for desegregation/integration of schools instead of against the authority of states and school boards to force African children into segregated schools, the NAACP went after what we might call "the wrong racism." They went after the racism exhibited by forced segregation while leaving intact the racism exhibited by curricula designed to indoctrinate African children with feelings of racial inferiority and Caucasian children with feelings of Caucasian superiority.

But all that was back in the early '50s. Here we are, almost 4 decades down the road from the first Brown vs. Board of Education decision and can see that, while the desegregation-of-schools dream has come to fulfillment in some limited degree(varying from community to community, state to state), the quality of schooling for most African children seems to have actually declined. As various integration schemes have been implemented(generally involving the busing of African students out of their communities to predominantly Caucasian schools), conditions in predominantly African schools have frequently been allowed to further deteriorate, these schools have often become veritable dumping grounds for the least qualified teachers, and the Euro-centric and out-right racist curricula have continued to be our children's food for "thought."

Fortunately, over the past four or five years, there has been a significant growth in demands by African educators, parents, and students for inclusion of materials about contributions to history

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INTERVIEW

(Recently we sent a set of interview questions to representatives of the African National Congress and the Pan Africanist Congress on matters regarding the situation in Azania/"So. Africa." We did not receive a response from the ANC but did receive a press release and news clippings from the PAC. We sent a follow-up communication and have received specific responses to our questions. The The questions and responses follow. We wish to thank PAC representative, S.E. Motsoko Pheko, for his cooperation and time.)

FLAME: Why does the Pan Africanist Congress choose to use the name "Azania" in reference to what many people think of as "So. Africa"? What other organizations use "Azania"? Why do some groups in the "liberation movement" prefer the use of "So. Africa"? What is the origin of the designation, "Azania"?

Motsoko: When a people get enslaved or colonised, their minds too get enslaved and colonised. An enslaved and colonised people must, therefore, be first mentally liberated before they can fight their cause for liberation.

"South Africa" is a slave colonial name. There was no country called "South Africa" until 20th September 1909 by the Statute of the British Parliament called "South Africa Act 1909." The name "South Africa" is a union of the four British colonies of Natal, Cape, Transvaal and Orange River Colony. The purpose of this union is exposed in two books, namely APARTHEID: THE STORY OF A DISPOSSESSED PEOPLE and SOUTH AFRICA: BETRAYAL OF A COLONISED PEOPLE, on pages 73 and 19, respectively. There is also a short manuscript entitled AZANI: Answer to Slave Colonial South Africa. We hope to find a publisher soon. It would go to Azania and to Africa as a whole.

The following list shows that the name "Azania" is already being used by several groups in "South

Africa": Azanian People's Organisation, Azanian National Youth Unity, Azanian People's Liberation Army, Black Consciousness Movement of Azania, Azania News, Azania Combat, Azania Komittee, The Azanian People's Manifesto, etc.

In a nutshell, however, during colonial days in Ghana, Zambia, Zimbabwe and Namibia, Africans preferred their masters' colonial names e.g. Gold Coast, Northern Rhodesia, Southern Rhodesia and Southwest Africa, respectively. It is, therefore, not a strange thing that mentally unliberated Africans prefer the slave colonial name "South Africa" to AZANIA today.

For thousands of years before the rise of European imperialism and colonialism, Africans always named their countries after their national names, their founders or their colour. In South Africa, examples are: *emaXhoseni*, *kwaZulu*, *Botswana*, *Bopedi*, *Lesotho*, *Bovenda*, etc. But collectively, Africans spoke of their country or continent as Izwe laBantsundu or laBamnyama. Lefatshe la batho ba batsho - the land of the Black people or land of the Africans.

"Azania" means "land of the black people" or "land of the Africans." It is an old name. It was known as early as 200 B.C. One of the historical references to Azania is found in the Periplus of the Erythrean Sea. The Periplus of the Erythrean Sea was a guide to sailors of the Ocean. It was written before before 60 A.D. Those were days when the "Indian" Ocean was the Azanian Sea!

The whites in South Africa have changed not only the name of the country but that of places in the country, e.g.

Azanian names of old	Colonial names
Ntshwane	Pretoria
Encome	Blood River

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EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to African people are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68502-0500.

FROM OTHER SOURCES

Spirit of the Klan in Police Departments

"...The surge in police violence is beginning to highlight again the presence of organized white supremacist groups among law enforcement and corrections personnel. In Los Angeles in the wake of the beating of Rodney King, a Black policewoman has come forward to report the racist treatment she received while assigned to the Foothill Division, where the officers involved in the beating were stationed. Janine Bouey reported that she found a Ku Klux Klan calling card on her car in the station's lot, and that a Black male officer had a similar card placed in his locker in a controlled-access area of the station...

"In San Bernardino, Calif., Black officers received threatening messages from the 'Aryan Police Officers' Association', in a case investigated but never solved by the FBI. In the Los Angeles Sheriff's Department, a deputy, dismissed from the force for burning a cross inside the county jail with a make-shift blowtorch in order to intimidate Black prisoners, was reinstated by the elected sheriff. On New Year's Eve, the same deputy shot and killed a Mexican national who was shooting a handgun in the air in celebration of the holiday.

"...In Glendale, Calif., police were caught using a racist silhouette of a Black man for target practice. In Richmond, Calif., a police 'fraternal' group calling itself the Cowboys included the brother-in-law of the local Klan leader; the group circulated a letter lauding the killing of 'black bucks'. In Louisville, Ky., a group called KOPS (Klan Order of Police) was uncovered after a veteran officer was caught using the National Crime Information Computer for KKK business. In Tarrant County, Texas, last year, a reserve officer, a dispatcher and a jailer were dismissed after their membership in the Klan was revealed..."

-from "L.A. Case Triggers Look Into Police Brutality," Apr. 10 THE GUARDIAN(N.Y., N.Y.), p. 8

Students Protest Against White Supremacist Curricula At St. John's And Seton Hall

"Over the past few weeks St. John's University in New Jersey have been gripped by Black student protests. The students are demanding the right to learn about themselves through the introduction of an African-American Studies curriculum. A curriculum, they say, which white students and Asians need also be required to study to hopefully stem some of the racist attacks and insults directed at Black students and the assaults which derive from a white supremacist world outlook, plain ignorance and fear of Black superiority.

"What has made these protests particularly significant is the fact they've taken place as both schools were being taken to the National Collegiate Athletic Association(NCAA) basketball playoffs on the backs of Black athletes...

"During a rally at Seton Hall for Black students on February 21 (memorializing the death of Malcolm X), Lizette Phillips, a sophomore from Teaneck, New Jersey, stated that racial tension on campus makes it necessary to have African-American Studies mandated. 'Most of the white students that I have spoken to believe that we come from the jungle and were tamed by slavery', she said..."

-from "Basketball, Yes. Black Studies, No."
April ARM THE MASSES, p. 5

U.S. Plot Against Libya Falls Flat

"...A recent New York Times article concerning Amerikkka's conduct, i.e. 'the kidnapping of Libyan soldiers', reported a Defense Department official as saying, 'They are hot potatoes..Everything has gone to hell in a hand basket, and we(the U.S. government) got stuck holding the bag'...

"The same official admitted the embarassing failure of a two-year-old covert plot to destabilize the democratic Libyan Republic and overthrow Col. Muammar el-Qaddafi by sing US-trained commandos and...hundreds of Libyan soldiers it recruited and trained to carry out its heinous plot. When the Chadian forces under deposed President Hissen Habre handed Col. Qaddafi a defeat, the Reagan administration seized the opportunity to coerce and use the prisoners-of-war taken by Chad to organize a reactionary anti-Qaddafi paramilitary force.

"With the December 2nd overthrow of Chad by Gen. Idris Deby(supported by Libya), the US was forced to move swiftly in taking the kidnapped Libyan soldiers out of Chad. Col. Qaddafi immediately demanded that the 600 soldiers be returned to Libya.

"The CIA laid out an agreement with the Zairian Government to accept the Libyan soldiers, but as political pressure grew, couple with the fact that the US Senate denied an Administration request for $4 million in military aid, Zaire's President Mobutu Sese Seko backed off his agreement to give refuge. By then, US officials were scrambling, convincing the Kenyan government to allow them to airlift the kidnapped soldiers from Zaire to Kenya.

"A part of the CIA's hatched deal was to unfreeze $9.6 military aid to Kenya and lowkey the issue of Kenya's human rights violations. Shortly after, President Daniel Arap Moi of Kenya agreed to permit the US airlift of the Libyans into his country..."

-from "US Shuttles Libyan Soldiers To Kenya,"
April ARM THE MASSES, p. 10

Imposition Of Islamic Law In Sudan

"On March 22, 1991 the Sudanese government introduced a new penal code, based upon an interpretation of *Shari'a*(Islamic Law). The code applies in all of northern Sudan, including the capital, Khartoum. For the present, it does not apply in southern Sudan, which is dominated by non-Moslems, and most of which is controlled by the rebel Sudan People's Liberation Army(SPLA). The code is based upon a penal code drafted by Dr Hassan al Turabi, leader of the Moslem Brothers and then-Attorney General, in 1988. For the military government of Lt-Gen Omer al Bashir, which seized power in June 1989, and which is dominated by the fundamentalist Moslem Brothers, the implementation of an Islamic penal code is a necessary step towards the creation of an Islamic state...

"One of the provisions that has given rise to most alarm among Moslems and non-Moslems alike is the prohibition on apostasy(*ridda*), the renunciation of Islam. Article 126 of the 1991 Penal Code may be summarized:

> Any Moslem who advocates the rejection of Islamic beliefs or announces his own rejection of Islam by word or act is an apostate. A convicted apostate should be given a certain length of time to renounce his heresy and return to Islam(*toba*); otherwise the penalty is death(except in the cases of recent converts to Islam).

..."The prohibition of *ridda* is of concern even when interpreted according to lenient traditional principles. It becomes a crime for a Moslem to be converted to another religion, or for a recent convert to Islam to relapse. Under present circumstances, some non-Moslems in Sudan may feel that they must nominally convert to Islam in order to obtain material benefits or security. For instance, some Islamic relief agencies require the adoption of Islam as a precondition to receiving

relief, including life-saving assistance during famine. On some occasions, southern migrants and Ethiopian refugees who are non-Moslems have been known to take Moslem names while in northern Sudanese cities to avoid discrimination...

"The provision for the 'crime' of apostasy therefore leaves open two critical areas of vagueness: who will count as a Moslem, and what counts as heresy as against orthodoxy. Given that the current government of Sudan has abolished the independence of the judiciary and appointed its own nominees to the courts, the government's interpretations will carry the day. These interpretations will be contested by Moslem scholars who have alternative readings of the prohibition on *ridda*, or the authority of the one *hadith* on which the prohibition is based. However, the record of the Moslem Brothers suggests that a narrow, fundamentalist and highly political version of orthodoxy will become the basis for enforcing the law...

"The principle of 'free interpretation' (*ijtihad*) states that the legal code is guided by the *Koran* and *Hadith* and that no providion in the code may be contrary to the requirements of these sources, and the stipulations of these Holy Books may also be taken as articles of law. Thus, if no offence is found on the statute book under which to convict a person who is thought to be in breach of the Islamic principles, a judge may search in the *Koran* or *Hadith* for an appropriate prohibition, and then enact that prohibition as an article of law..."

-from "Sudan: New Islamic Penal Code Violates Basic Human Rights," April 9 AFRICA WATCH(Washington, D.C.), pp. 1-9

on the part of African and other people of color into curricula. Oftentimes these demands have been met by various forms of what we might best term "academic cooptation," in which Caucasian-run school boards have allowed curricula to be injected with safe(fundamentally unchallenging to Eurocentric and racist ideas and assumptions) doses of "multi-culturalism." Where Africans making these demands have been truly Afro-centric in their perceptions of African children's needs and steadfast in their approaches, more of substance has been gained.

Other African folks have chosen to take another route, that of African control over schools in African communities. They've declared that we are quite capable of seeing to the education of our children. They have arrived at an understanding of the principle of self-determination and have undertaken and are undertaking to seize control of or establish schools, with the intent of providing African students with past and contemporary role models in the various educational disciplines, role models who look like the students--Imhotep, the Ethiopian candaces(queens), Cinque, Nat Turner, Cheikh Anta Diop, Toni Morrison, et al; with the intent of making use of innovative teaching methods that are more in tune with African or African-American cultural traits or tendencies than the more common methods; with the intent of producing African adults who will have both healthy self-concepts and a sense of loyalty to African people and dedication to the fulfillment of our worthwhile aspirations.

But in the meantime, Caucasian politicians and mis-educators, recognizing the dangers posed to the racist status quo by these efforts at self-determination, are moving fast to gather up African "allies"(mercenaries and kindred spirits) to oppose "black racism," "reverse segregation," and these other innovative names they have for African people's efforts to do for the collective self.

(Cont. on bottom of page 14)

Senqu/iGqili	Orange River
Mangaung	Bloemfontein
Umngungundlovu	Pietermaritzburg
Ngodilwe	Ficksburg
eQonce	King Williamstown

FLAME: The Europeans in Azania, as well as some Africans there, refer to the country's European population as "white South Africans" or the "white tribe." What is the PAC's position with regard to such designations?

Motsoko: "White South Africans" and "White Tribe" demonstrate the magnitude of European racism and Europeans' conspiracy to cheat Africans. The two terms are unacceptable. The former is racist. The latter is an attempt to conceal that AZANIA belongs to Africans. There are no "black tribes" in Europe. Why should there be "white tribes" in Africa, who came to this part of Africa through the barrels of their guns and fraud?

FLAME: Do you view the South African government as being merely racist and unjust or as a regime of foreign occupiers?

Motsoko: The racist regime is not merely racist and unjust. It is an illegitimate colonialist regime. Africans in "South Africa" are under foreign rule. DeKlerk's regime represents alien rule and foreign occupation.

FLAME: With respect to the question of negotiations, do you think it is reasonable to believe that the South African government is going to be willing to actually turn over power to the indigenous African population?

Motsoko: No. Where in history have oppressors ever relinquished power voluntarily? DeKlerk talks about "negotiations." But he means co-option, collusion, surrender and collaboration by Africans in their own continued colonial oppression. The PAC has stated its position and con-

(Cont. on page 14)

GREAT BATELEUR

we were pigeons, Malcolm
congregating at the park benches of america
to peck at the crumbs of america's wealth
but you were a bateleur
you did not coo at men's feet
gratefully bobbing your head for
cast away scraps

we were wrens and sparrows
good survivors
good at nervous flight
from any sound and sight of fearsome threat
we could not would not
hold our ground and fight
perhaps you feared like us
but you did not quiver
but thrust forward sharp talons boldly
yours were not the frantic chirpings
of timidity and self-doubt
but the righteous outcries of indignance

we were ducklings waddling in shame
thinking ourselves ugly
seeking disguise in feathers that were
foreign to us
but you hid yourself from no one
but sailed in the daylight
stretching your wings to soar

we were those who begged, Malcolm
who could not find courage
nor faith in ourselves
who could not peer into reflecting pools
nor look each other in the face
and see the beauty that was ours
but for you, Malcolm
but for you, Great Bateleur
Eagle of Africa
still your spirit flies.

-Mondo

veyed it to deKlerk. We shall never exchange our land and usurped national sovereignty for mere release of political prisoners and return of exiles. We demand: a. majority rule now; b. redistribution of resources, especially the land*; c. the establishment of an elected constituent assembly to draw up a majority-rule constitution.

*Whites in South Africa are only 13% of the population. But they have grabbed 106, 800,000 hectares of land, leaving only 15,200,000 hectares of barren land to over 36 million Africans who constitute 87%, including so-called "Coloureds" and Indians.

AZANIA belongs to the indigenous African majority. The whites can stay in Azania, but on the terms of the majority, in the same way that Africans do in European countries. Anything less than this is perpetuation of colonialism. -CONCLUSION

****

EDITORIAL (Concl.)

And though it is true that, in these days of "going for the gold," it isn't difficult to find people who will hire themselves out for any purposes, it is also true that many of our "talented tenth" are so infatuated with a dream of some kind of American melting pot that they look upon the idea of African folks trying to determine our own destiny with something akin to revulsion. These folks can't figure out why those African children in Clark's '50s experiment chose the white dolls over the brown because they, figuratively (and sometimes not so figuratively), choose white dolls themselves.

-Editor

BACK IN TIME

Hatchepsout...was the first queen in the history of humanity...Now Queen Hatchepsout, according to Maspero, derived from her mother, Ahmosis, and her grandmother, Akhotpou, rights of succession superior, not only to those of her husband and brother Thothmes II, but to those of her own father, Thothmes I the reigning pharaoh...

Supported by the priests of Ammon, she wished to be a pharaoh in every sense of the word and even went so far as to wear a false beard, the symbol of authority. This manner of representing herself as a pharaoh was purely symbolic.

At the death of Thothmes II, his son, the future great conqueror, was still only a child and this is one of the reasons why Hatchepsout had no difficulty at all in exercising her regency, and prolonging it for twenty-two years.

In actual fact, it seems that in Egypt it was the woman who inherited the political rights, but that inasmuch as she was naturally physically inferior, it was her husband who reigned, while she assured the uterine continuity of the dynasty. Thus Hatchepsout proved her almost masculine energy, in organising the first expedition to the Coast of Somaliland in the land of Punt, from whence she brought back, among other riches, varieties of plants she was later to adapt to Egypt. She developed trade and had built for her the sumptuous tomb of Deir-el-Bahari.

Source: THE CULTURAL UNITY OF BLACK AFRICA by Cheikh Anta Diop, pages 115-117

ANNOUNCEMENTS

Celebration of Malcolm - 1991 theme, "Our Children, Developing the Next 'X.'" Honoring the birthday of Malcolm Little(El-Haji Malik Shabazz)

Fri., May 17: Youth Activity Day: Metro. Community College; 7:00 p.m., youth program; 9:00 p.m., youth dance.

Sat., May 18: Education Day: birthsite, 3448 Pinkney; 10:00 a.m., parade beginning at Kellom School and ending at the birthsite; 12:00, booths and exhibits open and lunch; 1:00 p.m., plenary and keynote speaker with panel discussion following; 2:30-4:30 p.m., education workshops: Malcolm's teachings and vision; evening affair: Gold Rush at 5636 Ames Ave.; 7:30 p.m., reception banquet.

Sun., May 19: Community Day at the birthsite: 9:00 a.m., prayer service and libations; 10:00 a.m., booths and exhibits open; 12:00, music variety; 1:00 p.m., boxing exhibition presented by the Carl Washington Boxing Club; 2:30 p.m., community day program with speakers and the presentation of the vision: The Malcolm X International Center.

Planning committees meet every Wednesday at OIC at 6:00 p.m. Call Rowena Moore for further details at 342-4212.

Africans In Film - "Relive classic performances by great African American jazz artists, experience the genius of African American film directors,...gain new insight into American history by viewing it from the African American perspective" ...Films Incorporated has a 1991 catalog, "African American Artists In The Cinema," which lists both 16mm and 35 mm films. To order the catalog, write to: Films Incorporated
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